# Gram Sevak

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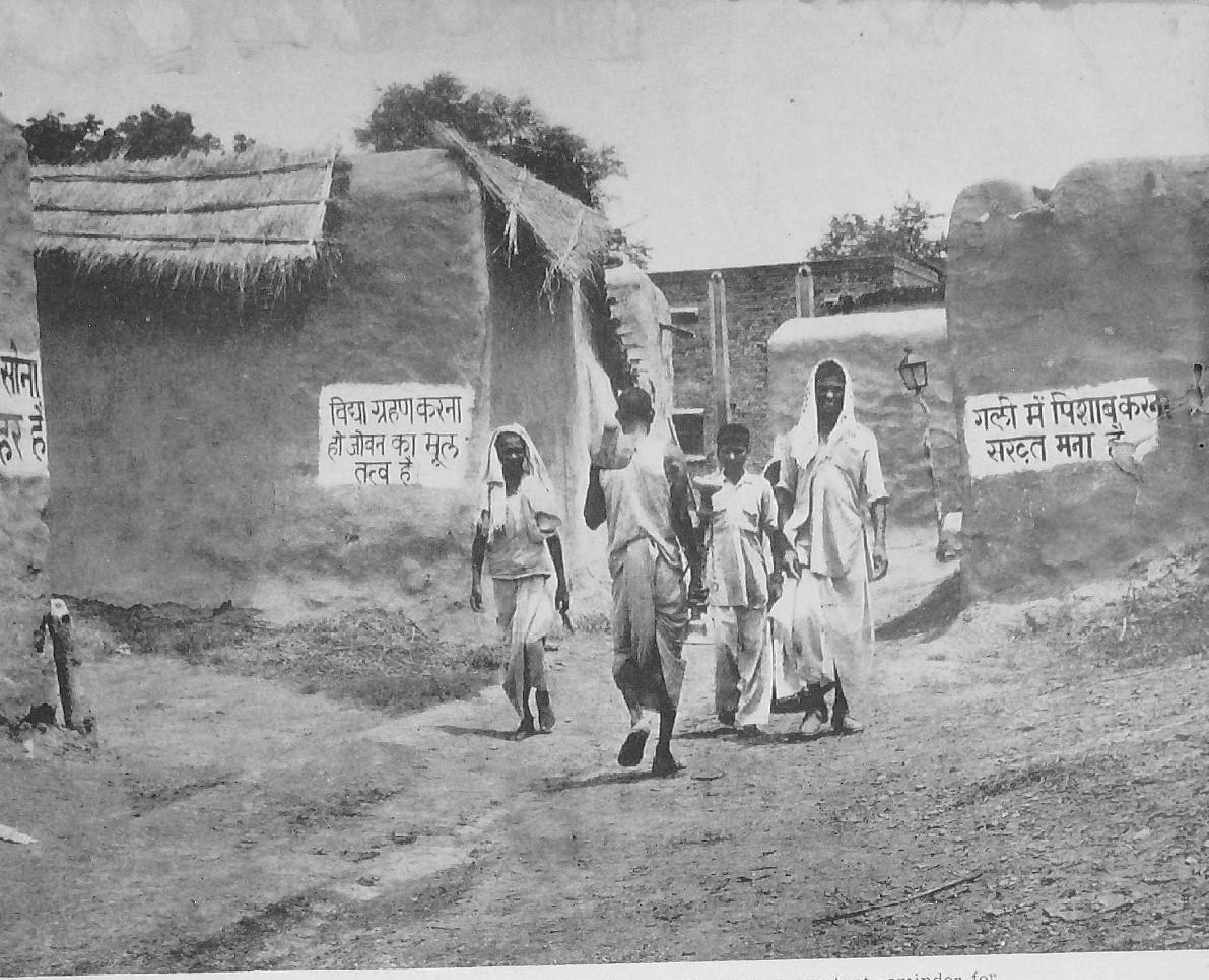


A strikingly modern remedy ! Mottos on village walls serve as constant reminder for self-improvement

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Volume 3 FEBRUARY 1957 Number 7

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BASIC AGRICULTURAL TRAINING SCHOOL
23 APR 1957
PATTUKKOTTAI

# DEMOCRATIC CHANNELS

Dear Comrades,

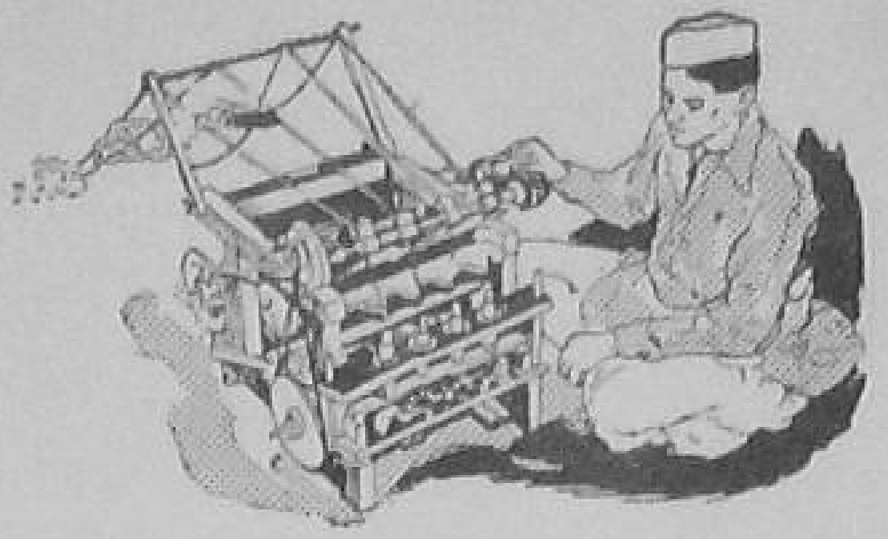
Every one of you, I suppose, knows the significance of the General Election. It is one of the biggest things about which we can truly be proud. It is also one of the most essential features of our public life. More than 19 crores of voters will go to the polls and exercise their right of choosing new representatives. There are 494 constituencies in the country which will send their representatives to the Lok Sabha in New Delhi. There are 3,102 constituencies which will select members for the State Assemblies. At the 2 lakhs of polling stations scattered all over the country, there will be over 29 lakhs of ballot boxes to collect the votes. Apart from the fact of its being one of the giant operations in our public life, it will enable every citizen to voice his individual views.

The same kind of democratic set-up will influence the conduct of affairs at the district, taluk and village level. Our Welfare State can function only through democratic channels and it is for you to see that this is done in the true spirit of democracy. It will, therefore, be true to say that in this programme the villagers are more important than Village Level Workers. It is as important that the villagers should be educated directly in the working of this programme as it is for the Village Level Workers. The scope of this Journal *Gram Sevak* is thus being extended gradually to make it directly useful to the villagers. It is indeed true that the problems of the Village Level Workers are in some ways different from the problems which face the villagers. But as both are engaged in the same task of bringing about a better life in the countryside, the Journal is being designed to offer a free forum for discussion of all village problems, from the point of view of the villagers and the Village Level Workers. The size and the format of the Journal will shortly be increased so as to accommodate new features. This is indeed welcome news for everybody.

There are many acts of heroism which take place in the field but which do not find their way to our office. While we should avoid personal publicity, it is important to let the world know of the working of new ideas and schemes. In future we also expect to publish letters and articles written by villagers and village leaders and it should be your job to encourage them to do this.

—Field Worker

# Work for the Rural Masses



VILLAGE crafts like spinning, the oil ghani, pottery and leather tanning, have been pursued by the craftsmen for ages with the aid of traditional implements. As is well-known, they have been catering to a rapidly declining market and have found it very hard to stand the growing competition from the machine-made products of similar nature.

The development programme, on the one hand seeks to enable the traditional craftsman to increase his production by the use of better implements and processes and assist him in finding the necessary finance and market for his products. On the other hand the programme aims at providing full or part-time employment to the people in the villages, by engaging themselves in the traditional crafts or such pursuits as bee-keeping, making of gur and khandsari and palm gur.

**Ambar Charkha**

Some time in the middle of 1956, after extensive investigation of the economic and technological potentialities of the Ambar Charkha, the new four-spindle hand-spinning unit, the Government of India assigned an important role to this Charkha. Out of the additional production of 1,700 million yards of cloth to be achieved during the Second Plan, 300 million yards will be produced from yarn spun on Ambar Charkhas in hundreds of thousands of rural homes.

The first instalment of 75,000 Charkhas are to be put into operation by March, 1957. Already by the end of November, 1956, nearly 30,000 Charkhas had been manufactured. All the 30 training institutes, proposed to be set up during 1956-57, had started working. Over 240 out of 300 training-cum-production centres to be opened this year have begun to function. Nearly 20,000 spinners were on the rolls and over 1,600 instructors and carpenters were at work.

Khadi to be produced from Ambar yarn is estimated to cost on an average Rs. 1-4-0 per yard as against the average cost of Rs. 2 per yard of khadi produced from yarn spun on the traditional charkha. During the next financial year, it is proposed to bring into operation another 2,00,000 Ambar Charkhas. If this programme works out according to expectations, over 60 million yards of cloth will be supplied from Ambar yarn alone next year.

**Higher Employment**

The success of this programme and the benefits, it confers on the villages, can be seen from the results achieved in the development of the khadi industry in the last three or four years. The production of khadi cloth has gone up from Rs. 1.94 crore in 1952-53 to about Rs. 4.5 crore in 1955-56. The number of persons employed in the production of khadi has increased from 2.6 lakhs in 1953-54 to 5.57 lakhs in 1955-56. This shows that for its limited production the employment offered by the industry is comparatively much higher than the employment potential of the organised textile industry.

Under the programme for the development of other village industries, provision is made for subsidy to enable the rural industries to compete with the products of organised industry and, as far as possible, for the supply

of improved equipment and tools of trade. The craftsmen are also being organised into co-operative societies both for purposes of production and marketing.

The programme for the village oil industry this year envisages the setting up of 75 more model demonstration-cum-production centres in addition to the existing 105 centres. Two training centres are also being set up. About 2,000 improved ghanis will be supplied during the year.

**Village Pottery**

The programme for the rehabilitation of the village potters provides for training facilities at the Central Training-cum-Research Institute at Khanpur in Bombay and at three regional training centres. About 120 persons are touring villages to demonstrate improved techniques and implements, and instructing local potters in their use. Besides, 900 improved potter wheels and 50 sets of moulds for the manufacture of articles like pipes and special tiles are also being supplied. Other improved implements to be supplied to potters will be fire-proof bhatti sheds and screw presses for pressing country tiles, flooring tiles, toys and other articles.

The village tanner is sought to be helped by setting up flaying centres, model tanneries and bone-crushing units where training is being imparted in modern techniques of production. Training facilities are being expanded for the production of palm gur. There are, besides a Central Institute, four pilot demonstration stations and a number of training and production units. Propaganda units demonstrate the production of palm gur and palm products and try to persuade people to use these products.

**Crafts in School**

Under another programme whole-time employment to 4,000 workers and non-seasonal employment to about a lakh of people is being provided. This is the cottage soap industry which uses only non-edible oils. Over 160 oil-crushing and soap-making units are being set up this year. The manufacture of soap from non-edible oils is also being introduced as a craft in about 100 schools in different parts of the country.

Yet another craft, bee-keeping, is being introduced as a subject in schools. Educated people and farmers are also being assisted to set up apiaries. These people are taught to keep and rear bees in artificial homes. The orthodox method of destroying the bee-hives to gather honey is exceedingly wasteful as it involves the killing of bees and leads to pollution of the money.

Thus new life is being infused into our villages. The productive potential of the villages is being brought out. Hands which have been idle for no fault of their own are provided with work and taught how to bring the age-old techniques of production in line with modern requirements.

The Second Plan provides for an expenditure of Rs. 16.7 crore on traditional khadi alone; the expenditure on Ambar Charkha programme will be of a higher order. The Plan also provides a total outlay of Rs. 38.8 crore for the development of village industries other than khadi. This will be exclusive of Rs. 21.5 crore to be provided as working capital.

# If I Were A Gram Sevak

It is always a good hobby to fancy to be in another man's shoes. It is useful also. Unless a teacher can imagine himself to be in the position of the taught, the training can hardly be expected to be of practical use.

**Identifying oneself with the farmer:** The costume plays a good part in this. So I would have bade good-bye to long pant and taken to shorts at all times. The former does not stimulate one to physical activity.

I would have stayed with any villager who could spare a room for me. I would have improved the same to make it as ideal as possible. I would spend some money regularly for it. I would make the family feel that I am a member of the family and not someone like a permanent guest to be preferentially treated. I would cultivate everything that I am preaching, for example, I would make a smokeless *Chulha*, a pit latrine, a soakage pit, a bath room, a flower garden, a vegetable garden and so on.

I would work at least 2 hours in the mornings, and that very early in the morning, so that I could almost steal these two hours from the working day. I would have made it a habit to finish my meal by 8 A.M. and go out for the day's work. I would always take with me, the measuring tape, my planning register, some pamphlets, and if necessary a little disinfectants or fertiliser, etc.

I would have started a young farmers' club in every village placed in my charge. My little room will itself be a club house. My own newspaper along with the various literatures supplied by the Department every day would form the nucleus. The club will provide collective leadership in the extension work. Every member of the club would be bound by his faith in the progressive technique in the various fields of work. I would put more stress on the organisations set up in the village, I choose to stay, so that it could be a model. *The members of the club will be so trained so as to substitute me as soon as possible.*

I would have village advisory committee for each village with whom I would discuss the target of work, at every stage and try to evaluate work with it. The targets will be fixed by the Village Advisory Committee as it is the most competent body. The targets will be related to actual conditions prevailing and experiences. I shall be there to guide and aid.

I would have formed Women's organisations to obtain their co-operation and help. An adult literacy class and one or more cottage industries would have been a medium of their organisation.

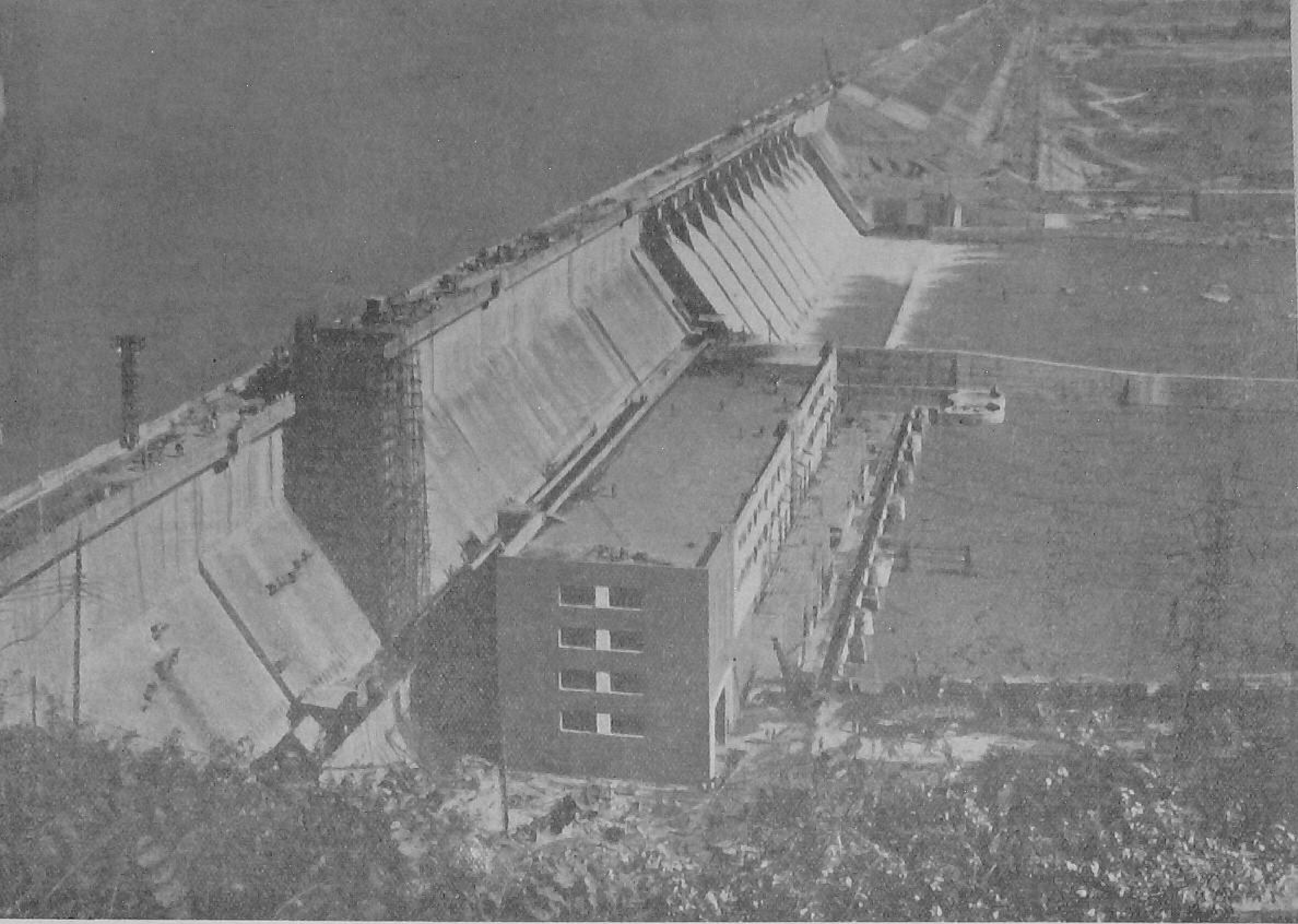
Children's organisations would be started to aid in proper development of body and character of the children.

I would spend as many nights outside my headquarters as possible; as without it no intimate and thorough knowledge of the people and the place is possible. I would not be friend of a particular set of persons or families, which might give rise to suspicion in the minds of others.

I will call the Technical Officers and the Project Officer to organisational meetings and inform them of any difficulty that may arise, especially on the occasion of any demonstration.

I will have a multipurpose co-operative society for all the villages within my charge. This will take up all developmental works as all the families will be its members. There will also be a community recreation centre. This will be like a social extension point, emitting all the necessary information.

Every evening before I sleep, I would write my diary thereby recounting the activities undertaken during the day, as also preparing for the morrow. I will never forget to pray to God for better wisdom and more energy. (*H. C. Kalita, P.E.O., Jorhat, C.D. Block, Assam*).



*A view of the newly built Hirakud Dam*

# TAMING OF MAHANADI

WITH THE completion of the Hirakud Dam, India crosses another milestone on the road to prosperity. Another problem river has been tamed. Rising in the Raipur district of Madhya Pradesh and draining a valley of 51,000 sq. miles, the Mahanadi collects more water from the highlands of Madhya Pradesh and Orissa than it can carry.

The three-mile long Hirakud Dam is the longest dam in the world and the biggest so far constructed in the country. Situated near Sambalpur in Orissa, it consists of 15,748 ft. long earth-cum-masonry-cum-concrete dam, flanked by earthen dykes 32,275 ft. long on the left and 35,000 ft. long on the right. Including the hill sections, the total length is 20 miles from end to end. The maximum height of the dam is 200 ft. The huge reservoir created by the dam extends over 288 sq. miles.

The Hirakud Dam Project, through the three canals—Bargarh, Sason and Sambalpur—will irrigate annually an area of 4,54,000 acres in the districts of Sambalpur and Bolangir. The total area under cultivation will be 6,72,000 acres.

The power section of the project consists of two power houses, the first at the site of the main dam and the second 17 miles downstream. The two power houses together will have an installed capacity of 2,32,500 kw.

# Health Education in Rural Areas

**Dr R. N. Basu**

Health Education does not mean mere instructions in purely health matters. Instructions are necessary for educating people but information and education are not synonymous. One may tell a villager about the mode of spread of cholera and the method of its control; yet it may be found that the same person is not using tube-well water and not caring to get inoculated. So in this case, information has not produced any action but has remained sterile learning. The object of health education is to cultivate health attitude and health habits. One has to bring a favourable change inside the people. So the aim is not only to disseminate information but also to see that desirable health practices are established among the people.

Before deciding on particular methods of health education which can be adopted in the rural area, one must know the people, understand their problems and be acquainted with the place. In India only 10% of the people are literate and in rural area, the percentage is only seven. In spite of this backwardness in literacy, it should be borne in mind that all human beings can learn, irrespective of age, sex, race, educational or cultural status. Uneducated people are not necessarily unintelligent. We may meet villagers who are illiterate, but they are also growing crops in the field, selling their products in the market, and maintaining their family. So one should not underestimate the learning capacity of the villagers.

Now the question is, who will do the health education work and answer to this query is that everybody is an educator. Much of the health knowledge which one acquires and many of the health practices which one adopts, have been learnt from his parents and teachers. But the responsibility of health education work rests on each and every health personnel and not on a specified health educator. There may be a health educator to supervise, co-ordinate and evaluate the work done but it is the field workers who have to carry the message of health to the people. The best situation for health education by a health personnel is when rendering a service. The doctor attending a typhoid patient in a house, will not complete his duties by prescribing medicines for cure of the disease. He should advise other members of the family regarding the measures to prevent the spread of the disease, such as isolation of patient, disinfection of excreta, protection of water and food from flies and inoculation against typhoid, etc.

It may be assumed that the family members at that critical time, will follow all the instructions given by the attending physician. Similarly, let the sanitary inspector, while vaccinating a boy, instruct him about the measures for controlling smallpox and other infectious diseases. The health visitors should not miss any opportunity of advising about baby hygiene when a mother comes to her with sick child and on other occasions.

To be successful in influencing people, the approach to the villagers must be a correct one. Villagers have to be made interested in the health problems. The health workers have to find the people's existing interest and desire and help them to attain those. Their problems have to be linked with health ideas. The interest of a mother in her baby may be linked with concept of better nutrition for herself. The people should be persuaded to deal with their problems and after persuasion, they have to be informed about what to do, why to do and when to do. Villagers should participate in the health education programme. They may be given the chance of voluntary help in health edu-

Dr R. N. Basu is Officer-in-Charge, Training, Rural Health Unit and Training Centre, Singur, West Bengal.

cation programme. They may be given the chance of voluntary help in health work, such as assistance in patients' care, D.D.T. spray, construction of manure pits and dug-well latrines and so on. The villagers may be asked to prepare educational materials such as, painting a poster, developing small exhibits. The natural leaders of the villages will be more interested in what their own man says. The media for information will vary according to the nature of group and resources available. But whatever method is applied, it must be kept simple, it should take into consideration the local cultural patterns and behaviour, it must utilise the local resources as much as possible.

People must feel that the course of action advised is of value to them and does not conflict much with their own beliefs. There may be some resistance from the villagers at the initial stage and one has to overcome those by friendly talk, sympathetic behaviour and modest attitude. One cannot be successful in communicable disease control programme by applying acts such as Vaccination Act or Epidemic Control Act. One may create a terror by application of laws but people are not interested in ideas which produce in them fear or anxiety. But by making the people emotionally involved, one can get better result. This may take time, this may be a slow process but the effect of education will be a permanent one.

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**I Can Never Forget It**

# WHEN WE HAD TO UNLOAD A TRUCK

**IT WAS early November, '54, when I was told by my Agriculture Extension Officer, Shree C. L. Gupta (now Block Development Officer), that this year 'C 591' wheat seed shall be supplied to the villagers under 'Seed Multiplication Scheme'. It was great news to me. And so I collected the total demand from the cultivators. It was the first time that they were getting this typical seed. Though the total requisition exceeded 200 mds. in my circle, only 80 mds. were allotted. That is why I had to cull from the cultivators the demand list of only 80 mds. The seed was to be brought by trucks and the villagers were expected to unload it themselves. One village, Harrakherha, on roadside was picked as distribution centre.**

**On the appointed day, the villagers were awaiting the trucks of seed. After some time two trucks of seed were there and Shree Guptaji accompanied the trucks. Soon after, we asked the cultivators to unload it. But to my greater surprise, I found that nobody was moving. Then Guptaji decided immediately that we both can unload the trucks and we went into action. While we were unloading, the cultivators were heard to grumble, "Let them do so, what better service can they render?" After some time we finished the work. The cultivators at one time thought we were incapable of doing such work, but when they saw us at work, it came as a great surprise to them. One of them was heard to say: "This is the first department of its kind in which such workers have been employed and trained and they can do every type of work, with their own hands without any fuss".**

P. R. Sharma,
Gram Sevak, C. D. Block, Berasia.

# I Tried It—

# Will You?

**P. Jacob,**
**Gram Sevak, Kottayi,**
**Coyalmannam N.E.S. Block, Kerala.**

It is two years now. My training over, I had just received my posting order. The place was P . . . I had never heard of that place. But I was the least worried. Except a few friends whom I came to know during my Village Guide Training and one or two from my native place, I knew not a single soul in the whole of the *taluk*. But it was immaterial where I got my posting. I asked some of my acquaintances for some details of the place. By God! out of half a dozen persons I approached, not a single soul knew anything about the place.

"I know the place," volunteered a bus conductor, "I know the place I had gone there once for the marriage of a friend."

"Then how is the place, is it any good?" I interrupted.

"Good enough, no doubt for a *yogi*. There is nothing except the hill temple of Ayyappan Swamy and ranges of rocky hills and forests of palmyra palms," the transport man observed.

"Well then, how do you get there?" The conductor turned this side, "As to that, that is the worst part of the whole business. Get down at the V-station and walk 3 miles or get down at the V-Bus stop and walk 4 miles and you reach P . . .", the conductor concluded. However gloomy the prospects, there was no escape.

The Head Accountant looked up from my joining report and looked full in my face. Perhaps he wanted to have a better view of this unfortunate creature who was fated to work in that unwanted corner. . .

"Do you hail from that place or have you any relatives there?" he asked.

"No Sir", I told him my native place and enquired whether there was any other vacancy. "If it had been earlier, something could be done. Never mind try your luck there. Go and report to the P.E.O.," he concluded. There was no escape now. I could do nothing but face facts squarely.

"So, all the seven of you have joined duty. That is good", the P.E.O. remarked and just glanced through my joining report.

"Sir", began I,

"Yes", the P.E.O. looked up.

"I am completely new to the place, I know nobody in P . . . transport is difficult and . . ." I began.

"No - No - No - Don't tell me all that. That is what you are for. You are to make it a place worth living," he advised. But his mind was at once softened by my despairing look. For he began softly, "You go to the President and tell him that I have sent you. Work hard and I am sure you can easily come up." I could do nothing now but take the next bus to P . . .

Next day, I reached the place. I was the only one to get down at that destination. By some luck, I was able to trace out the old

V.G. Being a local man, he was having a fine time. He could not do much to help me as he was to join duty in a distant place in a few days. He, however, introduced me to a few important people of the locality. Everybody was profuse in his welcome and the usual tea was served. But, to my request for a house and arrangements for food, the only reply was, "we will see". To me, who had so many wonderful ideas of the traditional hospitality of the Indian villager, this was a severe blow indeed!

By now it was dusk. I returned to the town, my block headquarters. I was really unwilling to go back to that place. But all the same, I had to. So the next day, I went alone direct to the President. Not that I had much hope, but just as a matter of formality and presented my credentials. I got the usual welcome and tea. By this time, I had asked so many persons and spent so much time in quest of a house and arrangements for food that I had come to the conclusion that something drastic had to be done. For, without having these two, how could I do my duties? So, I presented my case.

"I will see what can be done for you," he said. But from his face, I could guess that it was only a courtesy remark and that nothing practical would be done. I had already heard that he was a very influential man who could satisfy my wants in no time. And this was the man the P.E.O. said would do so much. This dumbfounded me and the picture of my bright life as the friend, philosopher and guide of the unsophisticated villagers began to grow dim. I cursed the moment I applied for a V.G.'s post.

I suddenly remembered what the P.E.O. had said, "But the P.E.O. said . . ." I began.

"What did the P.E.O. say?" the President enquired eagerly.

My eyes almost burst out of the sockets for embarrassment. Had I blundered? Thank God no.

"What did the P.E.O. say? He is a friend of mine. He has come to my house. He has done so much for me and my Panchayat. He has sent you. Has'nt he?" So I had touched the right point. He then called his Panchayat clerk and gave instructions and I got my boarding and lodging the very next day. So, what the P.E.O. had said was only too correct. He had endeared himself to the people to such an extent that he could almost command not by the power of office, but that of love.

So, I got what I wanted. My board and lodging. But I got something far more precious, something that I can never forget in my life. I got an insight into human nature that school, college or training could not teach me.

This small incident gave me inspiration, it gave me energy, it gave me enthusiasm. I learned to love the people and the people loved and trusted me. I learned to understand the people and identify myself with the people. Their problems became my problems. The rest you know is easy. I was no more the fish out of water. I came to be loved and welcomed to every house, big and small.

But still more important, I gained a pass word, a slogan to tackle every person to solve every problem. Wherever I found any difficulty, in approaching a person, and difficulty in getting a person into the spirit of the Community Projects, I used to say that the P.E.O., the A.P.O. or Engineer has recommended him as the only person to successfully lead the scheme. Only the person varied. This is an appeal to the honour of the person or to his vanity. Take it the way you like. But I tell you, it never failed me. Since then, I have worked in different parts of the *taluk* in different capacities. But this tactic has never failed me. Try it and see!

(*to be continued*)

# STORY OF A VILLAGE (1)

VILLAGERS ONCE MET TO WORK

THEY MEET NOW TO DISCUSS

THEY UNITE TO WORK

THEY BUILD THEIR PANCHAYAT GHAR

AND THEIR CO-OPERATIVE STORES

AND THEY DANCE AND PLAY

# Story of A Village Leader

IT WAS a very hot day in the month of June. An old man followed by a number of persons was cutting the rock to make the road through the hills to his village. It was two miles away from the main road. The old man who was working so hard was the village leader —Bhimarao Patel. Here is the story of how Bhimarao became the leader of this village.

Okli is a small tiny village in the heart of the hills with a population of one thousand. It was difficult to reach this village by cart or bus. The people were backward in agriculture, education, etc. I came to this village as a Gram Sevak. The villagers were wasting their wealth and energy in petty feuds. Bhimarao Patel was one of them.

I approached the villagers and explained to them the significance of community development programme. Bhimarao Patel came close to me. He understood the entire plan.

Bhimarao Patel—an old man of sixty-seven, gathered round me the youths of the village. They popularised the use of soak-pits and compost pits.

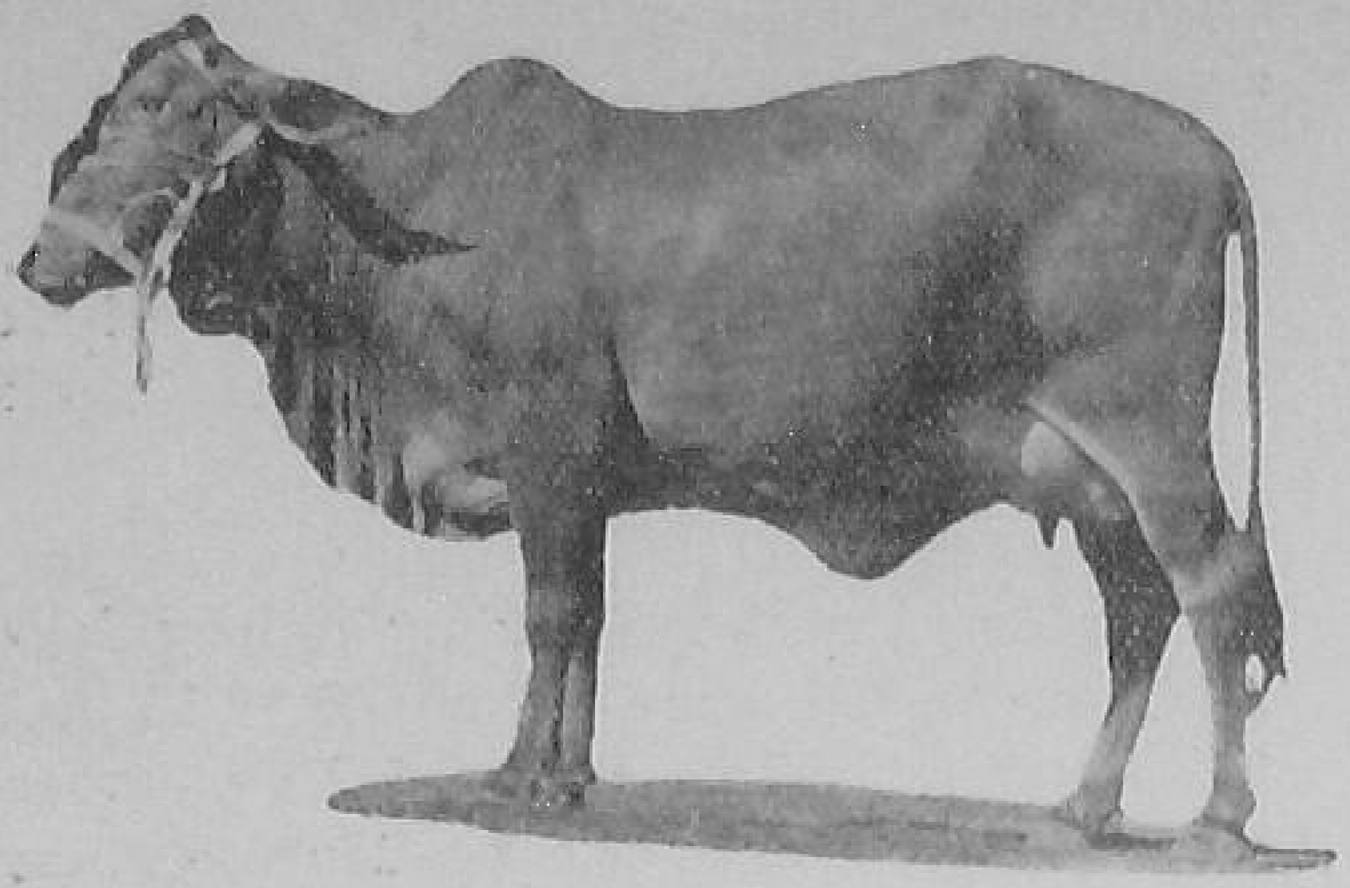
There was no school building in the village. A single teacher was teaching 10 or 15 boys in a small hut. When Bhimarao Patel understood the importance of education and school to the village, he collected a fund of Rs. 8,000. The villagers built a school building with four rooms. They erected a Gandhi Bhavan which is used as the Panchayat Hall. Now the villagers are proud of their school. It has five teachers and 150 students!

Bhimarao next turned the villagers' attention to development of roads. The villagers started cutting the rocks. Hundreds of them joined Bhimarao. They worked for 2 months and prepared a *kachha* road.

As soon as the road was ready, Development Commissioner, District Collector and other Community Project officers visited the village. The Community Development officials decided to make it a *pucca* road. Rs. 26,000 were sanctioned by the Government. Now Bhimarao is working day and night to see it through.

Community Project office has supplied one radio set for the villagers. Now this small village has a school building, a panchayat ghar, V.L.W. quarter, rural houses, road, radio set, village medicine box, post office, village grain bank and a children's park equipped with playing materials, etc. The villagers are working in a team spirit to develop their village under the leadership of Bhimarao Patel. All the village quarrels are being solved in the village itself by Bhimarao. Bhimarao is now recognised by the people as the "Eye of the Village."

*(S. S. Hiremath, Gram Sevak, Okli, C.D. Block, Gulburga)*.



*KNOW YOUR INDIA*

# Our Cattle Wealth

PERHAPS YOU are aware that India possesses the largest stock of cattle in the whole world. U.S.A. and U.S.S.R. are the other two important countries which come after India. The total cattle population of the world after the last war was estimated at nearly 80 crores. Out of this, about 1/5th was found in India alone. But unfortunately, the milk production in India is far from satisfactory. U.S.A., with roughly 1/10th of the total world cattle, produced 30 per cent of the milk. India's milk output was as low as only 4 per cent of the total world production.

Out of this again buffalloes provide more than half the total supply. Cows provide a little less than half. A cow in India gives roughly a little over 5 maunds of milk per year. This is perhaps the lowest in the world. In Netherlands and Belgium, for example, a cow gives roughly 100 mds. and 90 mds. respectively.

The table given below, shows the number of cattle in the states and territories in the countries.

| *States* | *Thousands* | *States* | *Thousands* |
|---|---|---|---|
| Andhra | 10,958 | Mysore | 8,997 |
| Assam | 5,247 | Orissa | 8,036 |
| Bihar | 14,331 | Punjab | 5,943 |
| Bombay | 20,231 | Rajasthan | 12,147 |
| Kerala | 2,536 | Uttar Pradesh | 22,938 |
| Madhya Pradesh | 22,560 | West Bengal | 11,587 |
| Madras | 9,859 | Jammu and Kashmir | 1,757 |
| *Union Territories* | | | |
| Delhi | 120 | Tripura | 317 |
| Himachal Pradesh | 1,171 | Andamans and Nicobar | 5 |
| Manipur | 143 | | |
| | | TOTAL | 158,863 |

The average per head consumption of milk in India is 1/3rd of that recommended as the minimum for balanced nutrition. Perhaps one of the reasons for the low productivity in milk is that the present cattle population is under-nourished. Owing to the increase in demand for food production, grazing grounds have diminished considerably. The present supply position of dry fodder can sustain only 2/3rd of the existing cattle population.

The Government of India appointed an expert committee to study the situation created by the slaughtering of the cattle. They came to the conclusion that a complete ban of the slaughter would tend to increase the number of cattle further. This may tell upon the well-being of the limited number of good cattle in our country.

The State Governments have recently introduced a Key Village Scheme which provides for concentrated work in the selected areas. This aims at the improvement of livestock. During the First Plan period, 600 Key village and 150 artificial insemination centres were started. During the Second Plan, 1258 Key Village and 245 artificial insemination centres are to be set up. There is also a provision to start 284 extension centres. This scheme is intended to produce about 22,000 improved stud-bulls, 9,50,000 improved bullocks and a million improved cows.

# Garlic Can Provide The Small Cash You Need

**D. N. Singh**

FARMERS with small holdings can add to their meagre incomes if they grow in one or two fields short-duration crops which do not require a full year for their growth like sugarcane, nor demand considerable investment like potatoes, and at the same time, are paying. Garlic is one such crop.

Well-developed and dried garlic bulbs can easily be stored for a year and used as seed in the next sowing season. This saves on the money needed for purchasing garlic seed. The farmers can also sell the bulbs from time to time and obtain some cash for meeting their daily necessities. As the season advances after the harvest of garlic, it fetches better prices, at times the price going up as high as Rs. 40 a maund, or even more.

While other crops need watching, stray cattle do not even touch garlic plants. There are very few diseases which attach garlic, and so the income from this crop is more or less sure.

Apart from the culinary uses, garlic is an ingredient of a large number of indigenous medicines.

It is rich in vitamins B, C and D. Its volatile oil is a valuable article of commerce.

Garlic can be grown in all well-drained culturable soils, but a moderate clay loam is the best for its cultivation. Light sandy soils are unsuitable as bulbs tend to elongate and consequently remain undeveloped. It requires a cool, moist climate during the growth period, and a relatively dry one at the time of maturity.

In the plains of Northern India, garlic is sown in October, and in the hills in February-March. The cultivator grows it either on ridges or in beds. It can also be grown as an inter-crop in newly-planted orchards. The seed-rate per acre for a pure crop is about four to six maunds of garlic bulbs.

**Proper Tillage**

The land should be properly tilled and prepared to a depth of about eight inches. For getting a good yield, 300 to 400 maunds of farm-yard manure or compost should be applied per acre. It will still be better if six to seven maunds of ash are also added and mixed into the soil. If the crop appears weak even after the above application of manure, a small quantity of liquid sulphate of ammonia or diluted cattle urine may be applied to the field.

Cloves should be planted in an upright position with apices flux with the soil surface. The cloves on the periphery of the bulbs are healthier than those found inside, and are better as seed. Seed germinates in 8 to 10 days.

If moisture is lacking in the field, watering should immediately follow after sowing. Garlic requires frequent waterings, and to obtain a good yield, it is necessary to weed and hoe the crop after every irrigation. On no account should the leaves be allowed to dry for want of water.

The crop is ready in five to six months. At the time of maturity the leaves turn yellow and start drying up. Bulbs should be dug up along with the leaves and tied into bunches with the help of the latter. These bunches may be hung in shade for drying up. Ordinarily, cultivators hang such bunches of garlic bulbs in their kitchens. When the bulbs have dried up, they may be used or sold off as and when necessary.

A good crop of garlic yields about 100 maunds of dry bulbs which, even after a year, remains as much as about 50 to 60 maunds. Normally, from a good crop of garlic, the cultivator can obtain about Rs. 1,500 per acre.

MORE FROM THE MOTHER EARTH

1. Farmers in a Punjab village sitting down with two revenue officials to carry out land consolidation work. 2. Farmers at work on a typical farm in the South. 3. A team of tractors at work on a stretch of waste land. 4. A harvest scene.

# LETTERS FROM GRAM SEVAKS

To
The Editor,
Gram Sevak, Publications Division, Delhi
Sir,

In the November issue of *Gram Sevak,* one of our comrades Shri H. Swaminathan had proposed that the designation "Gram Sevak" be changed into "Village Development Officer" or "Organizer". But I submit that this is a very wrong proposal. I believe no real Gram Sevak would support such a proposal. Perhaps, our friend Swaminathan has not been able to enthuse the people with the spirit of the Extension. Such an idea is thesis to the philosophy of Community Development programme.

We feel proud that we are Gram Sevaks and have been entrusted with a great responsibility to make our country prosperous and to help in building up a Socialist State.

Satindra Kumar Dey,
Gram Sevak, NES Block, Patharkandi,
Distt. Cachar (Assam).

**Sevaks At All Levels!**

In your answer to the suggestion of Shri Swaminathan (on page 16 of *Gram Sevak* November 1956) that Gram Sevaks should be called Village Development officers as the term 'Sevak' is misunderstood, you were pleased to observe that it was not the right approach for a Gram Sevak. The request, you wrote, smacked of the *"white collar mentality"*. May I put it to you that it is not merely the Gram Sevak that is first and foremost a sevak but everyone working in the development field. Why should then, some be called officers and some sevaks? We are not jealous of the designation of some as officers. What do you think of our suggestion that everyone from P.E.Os right down to V.L.Ws are called 'Sevaks' at various levels?

P. L. N. Sastry,
V. L. W. Trainee,
Rajendra Nagar, Hyderabad (Deccan).

**T. A. For Gram Sevaks in Kangra District**

It is a well-known fact that Kangra district is a hilly and backward area, the population is scattered. A Gram Sevak is allotted at least 10 *mouzas* consisting of 50 to 60 villages, approximately covering an area of 30 square miles.

He gets only Rs. 8|- as fixed travelling allowance, which does not talley with any class of Government servants in the State. It does not even meet his foot-wear expenses.

In view of the above facts, I want to draw the attention of the Punjab Government to reconsider this case. It is suggested that a Gram Sevak should be issued a pair of ammunition boots or his fixed travelling allowance be increased to at least Rs. 15|- per month.

Radha Kishan Awasthi,
Gram Sevak, Mangwal,
NES Block, Dehra, Distt. Kangra

**Gram Sevaks in Rajasthan**

I wish to draw the attention of the administrators to the fact that the Gram Sevaks in Rajasthan are not given any travelling allowance for touring in their circles. The State of Rajasthan offers very difficult touring conditions. Even class IV servants of the Government get T.A. when they tour beyond five miles from their headquarters.

Our State is very thinly populated and in many cases a Gram Sevak has to travel up to 15 to 20 miles from one end to the other end of his circle. It is, therefore, requested that the Gram Sevaks be allowed travelling allowance when touring beyond five miles from their headquarters which is permissible under rules.

Vishnu Chandra, Gram Sevak,
C.D. Block, Karauli (Rajasthan).

**First Step**

In his letter published in the September 1956 issue of *Gram Sevak*, Shri Mohammad Amin has drawn the attention of the authorities to an important point. The S.E.O. is being recruited directly as a member of the supervisory staff. Of course, that was the beginning of the programme; the direct recruitment was essential then. But now, there are many Gram Sevaks with their rich fund of rural experience and extension ideas. Also, we have heard that a Gram Sevak can even rise to the post of a Development Commissioner! Well, let him have the chance of rising to the post of S.E.O. as a first step. Then he will have the satisfaction of such promotion and be enthused to work more with greater responsibility in wider field.

M. Nagesha Bhatta, B.SC.,
Gram Sevak, Kampli P.O., Bellary Distt.

**Ambar Charkhas**

I want to make the following suggestions through the columns of your esteemed monthly :—

1. We hear that the Government have sanctioned a sum of Rs 3.27 crore to popularize Ambar Charkha. But we do not know where the centres have so far been opened. I suggest that at least one centre should be opened in every Block; and all Gram Sevaks be given training in operating the Ambar Charkha.
2. Every Gram Sevak may be given one Ambar Charkha to popularize the same.

Baquer Fazulla,
Gram Sevak, Sangam,
P.O. Tq. Bodhan, Distt. Naizamabad.

# Pen Friends' League

*The following is the list of new members of the Pen Friends' League* :—

76. *Shri Nanigopal Biswas*—Gram Sevak, Ratna C.D. Block, P.O. Arcaidanga, District, Malda (West Bengal)—Matriculate—Interested in Agriculture and Social work—Mother Tongue: Bengali.

77. *Shri Rama Chandra Mishra*—V.L.W., Belangiri Community Project Block, Khujenpali centre, P.O. Khujenpali, Distt. Balangiri, Orissa—Interested in Agricultural activities, Social Education, eradication of caste system, shramdan, co-operation and mild criticism—Mother Tongue: Oria.

78. *Shri Jai Ram Singh*—Gram Sevak, P.O. Kunihar, Circle Kurihar, Distt. Mahasu, Himachal Pradesh—Matric—Interested in music, sarvodya, gardening, social reform and Project work—Mother Tongue: Hindi.

79. *Shri M. L. Gupta*—V.L.W., Village Dhani P.O., Kalgran C.D. Block, Kishangarhbas, Alwar—Intermediate—Interested in History, Kabaddi, and novels.—Mother Tongue: Hindi.

80. *Shri Ishwar Mal Verma*—Gram Sevak, Jaharkhera Circle, Kishangarbas, Block (Rajasthan)—Matric—Interested in Agriculture (especially in Plant Protection), Animal Husbandry, Cottage Industry, Sanitation, Social Education, office record and daily diary of Gram Sevaks, best methods of approach and co-ordination and welfare of Gram Sevaks.—Mother Tongue: Hindi.

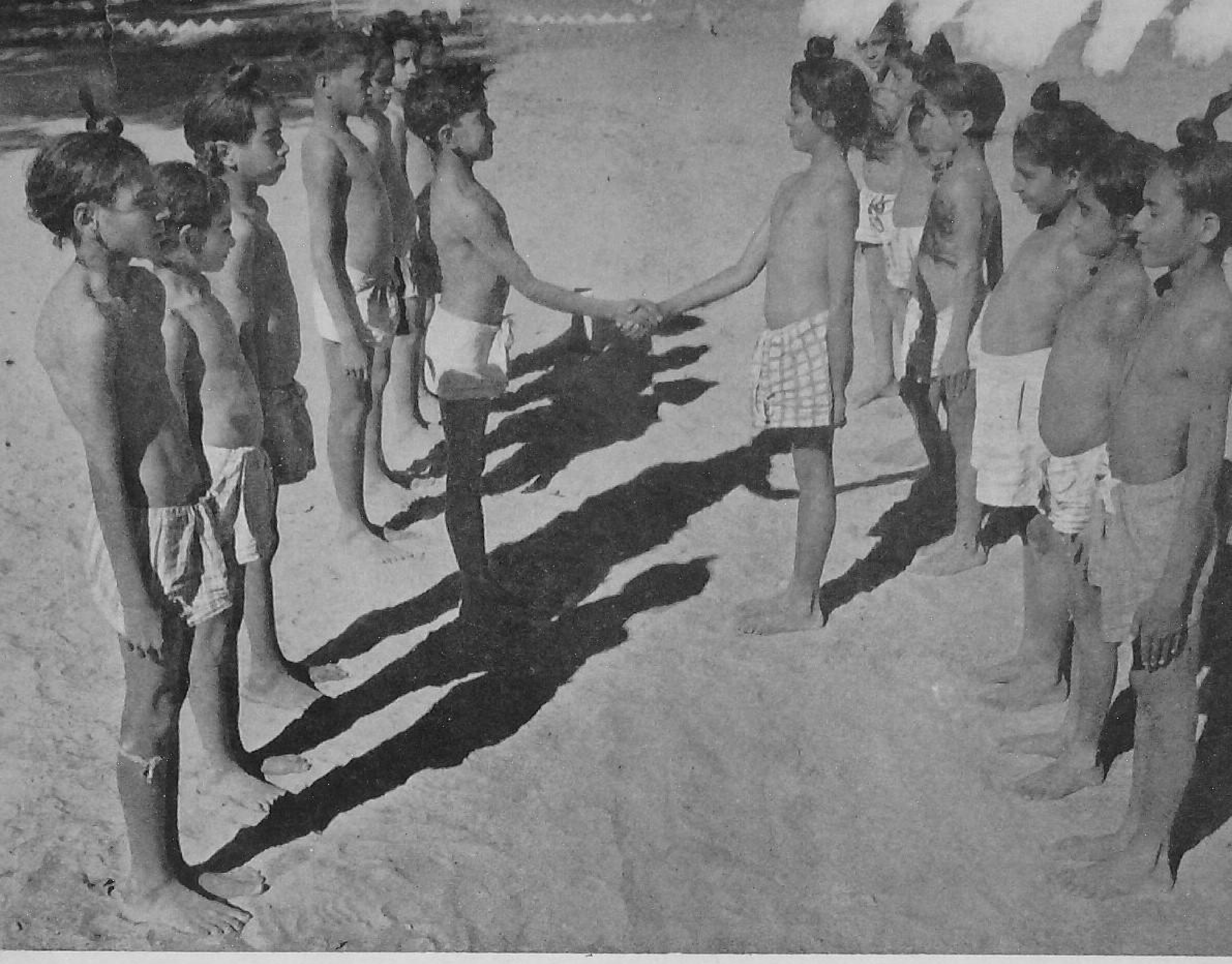
81. *Shri T. Gopala Krishnan Nair*—Gram Sevak, Kalhiasspro P.O., (Taliparamba N.E.S. Block), N. Malabar—S.S.L.C.—Interested in organisational affairs like clubs, etc. and in agriculture, veterinary, public health and social work—Mother Tongue: Malayalam.

82. *Shri S. R. Adinarayana*—V.L.W., C|o N. B. Somaiah, Karagal, Jogfalls P.O., Sagar Taluk, Mysore State—Parts Graduate—Interested in Vedanta, Ayurveda, and Krushi—Mother Tongue: Telugu.

83. *Shri G. S. Deshmukh*—Gram Sevak, P. O. Khaira via Sakti Distt. Bilaspur, M.P.—Matriculate, Hindi Kovid—Interested in Photography, study of Hindi literature, study of agriculture, welfare of Gram Sevaks, collection of good poems and in seeing modern places of pilgrimage—Mother Tongue: Marathi.

84. *Shri R. A. Thorat*—Gram Sevak—P.O. Barpalikala, via Sakti Distt. Bilaspur, M.P.—Matriculate—Interested in deep study of religion (Hindu), Bhojan-Kiratan, Sangits, Welfare of Gram Sevaks and study of Ayurvedic medicines—Mother Tongue: Marathi.

85. *Shri D. A. Bhuyar*—Gram Sevak, P.O. Nandor Kala via Sakti—Distt. Bilaspur, M.P.—High School entrance—Interested in Poultry—Agriculture—Mother Tongue: Marathi.



Ready for Kabbadi—a popular game in the villages of Punjab

Modern techniques are being followed in this ancient trade. There are many leather-workers' co-operatives functioning under the programme.

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